

Church Manual

THE CHURCH MANUAL

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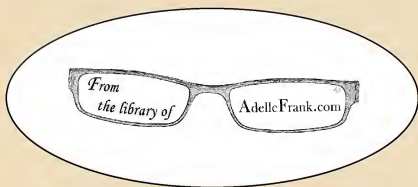
THE DECLARATION OF FAITH, RULES OF
ORDER, HOW TO CONDUCT RELIG-
IOUS MEETINGS, ETC.

BY ELD. H. B. BRUMBAUGH.

"Let all things be done decently and in order"
1 Cor. 14: 40.

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PREFACE.

THIS little work that we now present to the Brotherhood has grown out of an often-repeated want, on the part of many, for some kind of a form or guide for the proper performance of the many duties that are incumbent upon the members of the Christian Church. To meet all these wants in a small volume that would be low in price, convenient to carry, and ever ready for reference, has been our study for several years.

Since in the publishing business, we have had numbers of calls for forms for baptism, installations, ordinations, marriages, burials, how to organize Sunday-schools, etc., etc. As a result of these many inquiries we now offer this small volume. In its compilation we give the forms as sanctioned by our Annual Conference upon all the subjects upon which it has given expression, and on others, such forms as have been accepted by common consent, and seemed to be most in

harmony with the faith and practice of the church.

The whole work has been submitted to the careful supervision of Eld. James Quinter, whose knowledge of the faith, practice, and general order of the church is sufficiently complete to make him a safe counsellor.

Hoping that the work will tend to a greater unanimity of order and practice throughout the Brotherhood, and that it may receive the patronage of the church, we now send it forth, praying God's blessing on every effort made to promote the cause of religion in the world.

THE AUTHOR.

CHAPTER I.

DECLARATION OF FAITH.

1. We believe that the Holy Scriptures of the Old and New Testament have their authority from God and were written by divinely-inspired men and that they are a perfect, infallible, and sufficient standard of faith and practice, having truth for their matter and salvation for their end (2 Tim. 3: 15); that they reveal the principles by which God will judge the world, and therefore are and always will remain the only standard by which all human conduct shall be tried (Isa. 8: 20).

2. We believe there is one true and living God. He is an infinite Spirit, self-existent, omnipresent, omniscient, omnipotent, good, wise, just and merciful; he is the Creator, Preserver, and Sovereign of the universe; he is inexpressibly glorious in holiness, and worthy of all honor, confidence, and love. In the Godhead there are three persons—

the Father, the Son, and the Holy Ghost, who are one in the divine nature and one in will and purpose, but who execute distinct yet harmonious offices in the great work of redemption.

3. We believe that Jesus Christ, the Son of God, is one with the Father. He has all divine perfections. He is the Redeemer and Savior of men.

4. We believe that the Holy Spirit is a divine person. He is one with the Father and the Son in will and purpose.

5. We believe that man was created in holiness, but through temptation and voluntary transgression, fell from that holy and happy state and thus fell under condemnation, in consequence of which all mankind are sinners (Rom. 5: 19), and need salvation.

6. We believe that the salvation of sinners can be obtained alone through the merits of the Son of God, who, by the will of the Father, freely took upon him our nature, yet without sin; honored the divine law by personal obedience, and by his death

made a full atonement for our sins (John 3: 16; 1 Pet. 2: 24).

7. We believe that in his death he conquered sin and its power, rose triumphant from the grave, and ascended to the right hand of the Father to make intercession for us; that he will come again to judge the world in righteousness; that he will raise the dead, receive his own to himself, and banish the disobedient and wicked forever from his presence.

8. We believe that his suffering and death avail conditionally for all who believe and obey, and unconditionally to infants and others who are naturally incapable of exercising faith.

9. We believe that Repentance (Mark 6: 12; Acts 2: 38) and Faith (Mark 16: 16; Acts 8: 37), are absolutely essential, as first steps towards the better life, and that they are wrought in the soul by hearing and receiving the truth (Rom. 10: 17), by which we are deeply convinced of our guilt, danger, and helplessness, and the way of salvation by Christ (John 16: 8), thus enabling us

to receive holy baptism (Mark 16: 16; Acts 2: 38), with deep repentance and full confession, at the same time heartily receiving the Lord Jesus Christ, as he is revealed in his Word, and relying on him alone as an all-sufficient Savior (Rom. 10: 9-11).

10. We believe that Christian Baptism is the immersion in water of a believer (Acts 8: 36-39) into each of the names of the divine persons in the Godhead, which we understand to be a trine immersion, which was the apostolic mode and the universal practice of the church during the first three hundred years of its existence. The Scriptural authority for this practice is found in the Commission (Matt. 28: 19). Baptism is a beautiful emblem of our faith in the crucified, buried, and risen Savior, with its effects in our death to sin and resurrection to a new life (Rom. 6: 4) it is a condition of pardon, (Acts 2: 38) and is a prerequisite to church relation.

11. We believe that in regeneration a new life principle is begotten in the soul of man by the Holy Spirit, through the Word of

Truth, producing a disposition to joyful obedience to Christ and to holy conduct in life.

12. We believe that justification is an act of God, wherein he accepts as righteous the sinner, to whom is imputed the perfect righteousness of Christ, on the condition of faith in and obedience to the truth as revealed in the Scriptures.

13. We believe that the visible church of Christ is a body of baptized believers, associated by covenant in faith and fellowship of the Gospel (Acts 11: 21, 22) observing all the ordinances of Christ (1 Cor. 11: 2) governed by all his laws (Matt. 28: 20) and exercising the gifts, rights and privileges invested in them by his Word (1 Cor. 14: 12) and that its officers are bishops or elders, ministers and deacons.

14. We believe that it is our duty to keep all the ordinances "as they were delivered to us," (1 Cor. 11: 2) observing all things whatsoever the Lord has commanded, whether in person or by his inspired apostles.

15. We believe that feet-washing is a church ordinance, instituted by our Lord in

connection with other church ordinances, and that its observance, as such, is enforced both by precept and example. John 13:1-17.

16. We believe that the Lord's Supper is a sacred or Christian meal, instituted by our Lord in connection with the Communion, and was eaten by the Savior and his disciples in the same evening in which he was betrayed. Matt. 26: 20. See also Mark 14, Luke 22, John 13, and 1 Cor. 11: 23, 24.

17. We believe that the Communion is the partaking of bread and wine as emblems of the broken body and shed blood of our Lord and Savior Jesus Christ, used in connection with the Lord's Supper, as a memorial of his suffering and death. Luke 22: 19, 20; Matt. 26: 26-28; 1 Cor. 10: 16; 11: 23-29.

By referring to the above Scriptures, it will be seen that these ordinances were celebrated in the evening, therefore we believe that the evening is the proper time for their continued observance.

CHAPTER II.

THE SABBATH.

We believe that the first day of the week is the true Christian Sabbath, (Acts 20: 7;

Col. 2: 16, 17; Mark 2: 27; John 20: 19), and should be kept in a sacred manner by abstaining from all secular labor and sinful recreations (Isa. 58: 13, 14) by the devout observance of all the means of grace, both private and public (Ps. 113: 5, 6; Heb. 10: 24, 25) in any way and every way that our own holiness and the honor of God and his kingdom can be promoted.

CHAPTER III.

LOYALTY TO CIVIL GOVERNMENT.

We believe that civil government is ordained of God for the care and protection of the good and for the punishment of those who do evil (Rom. 13: 1-7) and that kings and rulers should be prayed for (1 Tim. 2: 2) honored and obeyed (Heb. 13: 17) so far as their laws and requirements do not conflict with the will of our Lord Jesus Christ (Acts 5: 29) who is Lord of lords and King of kings, and whose laws are to be obeyed by the inhabitants of both heaven and earth. Rev. 19: 16.

CHAPTER IV.

NON-RESISTANCE.

We believe that the principle of non-resistance is clearly taught in the Scriptures, and therefore has been accepted as a doctrine of the church. In support of our position, we give the following: Christ is the Prince of Peace (Isa. 9: 6); his kingdom is not of the world and his servants do not fight (John 18: 36); the weapons of our warfare are not carnal (2 Cor. 10: 4), but we are to love our enemies (Matt. 5: 44), overcome evil with good (Rom. 12: 21), and pray for them which despitefully use and persecute us. Matt. 5: 44.

CHAPTER V.

ANOINTING THE SICK.

We believe the anointing of the sick to be an appointment of the Lord, and that it was intended to be perpetuated in his church, and should be attended to, at the request of the sick, by the elders of the church. "Is

any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." James 5: 14.

FORM OF ANOINTING.

As regards the anointing, it requires two brethren in order to perform it according to the advice of the apostle, since he says: "Let them call for the elders of the church, and let them pray over him." These words require more than one. Now, when we are going to perform the same, the first we do, after singing a few appropriate lines and briefly exhorting, is to turn to God unitedly, and to pray God for a blessing upon ourselves, upon the sick member, and upon all as we do in a meeting, and there is liberty to pray for all the brethren present. If time will permit, and strangers are present, the passage from James 5 may be read, as far as relates to this matter, and briefly commented upon. Then the sick member is raised to a sitting posture, and the elder brother reaches forth his hand, and the other brother pours the oil upon it, which he, the first, puts upon the head of the sick, and thus three times saying the words of the apostle: "Thou art anointed in the name of the Lord, unto the strengthening of thy faith, unto the comforting of thy conscience, and unto a full assurance of the remission of thy sins," or as the Lord may give utterance; and then the brethren both put up their

hands on the sick, even as it is done when a brother is ordained, and pray chiefly for the sick member. Such an example we have of the Savior, as we see in Mark 6: 13, and 16: 18, and this is the order the brethren have administered the same. Brethren, also, who are not ordained may administer it in case of necessity.

CHAPTER VI.

ON TAKING THE OATH.

We believe it wrong to swear or to take the civil oath in giving our evidence before courts of justice or elsewhere, but simply affirm or deny by using the Scriptural expressions "yea" and "nay." "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." James 5: 12. See also Matt. 5: 34-37.

CHAPTER VII.

TEMPERANCE.

We believe temperance to be a moderate use of the things that are essential and use-

ful, and total abstinence from such things as are harmful or lead to evil. 1 Thess. 5: 22. The Brethren church has ever been a standing monument against the manufacture, sale and use of intoxicating liquors of all kinds as a beverage, admitting their use only when necessary for medical and mechanical purposes.

CHAPTER VIII.

CONFORMITY TO THE WORLD.

- We believe it to be wrong, according to the letter and spirit of the Gospel, to conform to the vain fashions, maxims and customs of the world. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12: 2. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." 1 Tim. 2: 9. "Whose adorning, let it not be that outward

adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." 1 Pet. 3: 3.

CHAPTER IX.

CHURCH COVENANT.

Persons desirous of becoming members of the church of the Brethren are received in the following manner:

First the applicants shall be visited by two or more brethren whose duty it is to examine them as to their convictions, their faith in Christ and their agreement with the *doctrines of the church* as taught in the Scriptures, such as the ordinances, as we practice them, non-resistance, non-swearing, non-conformity and the avoiding of secret, oath-bound societies. If this examination is satisfactory, the applications are then reported to the church and if no objections are made, on the part of the membership, the persons desiring to become members of the church are received as applicants for baptism. They are then called before the church and informed of their reception.

As a rule for the government of their lives and dealing with each other after becoming members of the church, the following part of the 18th chapter of Matthew is read:

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name there am I in the midst of them. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven."

The candidates are now asked if they are willing to be governed by the rules as here given. And after their affirming thereto, they are ready to proceed to the water for baptism. Before entering the water, the administrator and the candidates kneel in prayer. After the candidate is in the water and in position for receiving baptism, the following questions are asked:

Minister.—Dost thou believe that Jesus Christ is the Son of God, and that he has brought from heaven a saving Gospel? *Applicant.*—Yes.

Minister.—Dost thou willingly renounce Satan, with all his pernicious ways, and all the sinful pleasures of this world? *Applicant.*—Yes.

Minister.—Dost thou covenant with God in Christ Jesus to be faithful until death? *Applicant.*—Yes.

Upon this, thy confession of faith, which thou hast made before God and these witnesses, thou shalt, for the remission of sins, be baptized in the name of the Father, and of the Son, and of the Holy Ghost.

After baptism, while in the water, the administrator lays his hands on the head of the candidate and invokes the gift of the Holy Spirit and the divine blessing upon the person baptized. The member is then received, by hand and the salutation, into church fellowship.

Thus we enter into covenant relation with one another, as one body in Christ Jesus. Thus, by the aid of the Holy Spirit, we mutually agree to walk together in Christian love, to strive together for the advancement of the church in knowledge, holiness and prosperity; to promote spirituality, humility and peace; to sustain its worship, ordinances, and doctrines, and cheerfully to contribute of the means that God gives us, for the building of churches, for supporting the

ministry when needed, for missionary work, for supporting the poor, and every other good work that tends to the enlargement of Christ's kingdom on earth and the good of its subjects.

We also engage to live truthful and exemplary lives before the world; to have private devotions in our family; to religiously instruct and educate our children; to labor for the physical and spiritual good of our neighbors and those with whom we associate; to be honest and upright in all of our dealings, faithful in our engagements, and exemplary in our deportment; to watch over each other in brotherly love, pray for each other and aid each other in sickness and distress, ever remembering that best of all rules: "Do unto others as you would have others do unto you."

CHAPTER X.

THE CHURCH VISIT.

For the church visit there is no direct Scriptural authority, but it has always been

a practice in the church as a means to an end. The end desired is that all the members may be in unity and peace, so that they may participate in the Communion services in a worthy manner. I Cor. II: 27.

The visit is made by the deacons of the church, it being part of their official duty. Ministers have the liberty to make, or assist in making, the visit if they think it best that they should do so, especially in cases where deacons have had no experience in this kind of church work. In cases of necessity, laymembers may also be called upon to assist in the visit.

The design of the visit is to determine the spiritual condition of the members, and if there is any trouble existing in the minds of any in regard to their faith, or any trouble between member and member, it is the duty of those making the visit to inquire into the nature of such troubles, and, as far as possible, assist in having them satisfactorily adjusted and removed. If this cannot be done, they must be reported to the church.

The visit is made prior to the Communion meetings, and it is thought best that two should go together and go from house to house. The importance of this visit cannot be overestimated, and therefore it should be made with great care, taking time enough at each house, when practicable, to have a season of worship with the family.

As a guide to the character of the visit the following form of questions has been submitted:

1. Are you still in the faith of the Gospel, as you declared when you were baptized?
2. Are you, as far as you know, in peace and union with the church?
3. Will you still labor with the Brethren for an increase of holiness, both in yourself and others?
4. Liberty should be given to members to bring anything they may desire to, and which they may think the good of the church requires, before the visiting brethren.

After all the members have been visited, the deacons, or those who make the visit, report what they have found, or the condition of the members, at a church-meeting appointed for the purpose and to make the

necessary arrangements for Communion services

CHAPTER XI.

CHURCH OFFICERS.

Bishop or Elder.—The elder, in addition to his ministerial duties, has the general oversight of the church in which he resides; he is to call council-meetings when necessary, outside of the regular monthly or quarterly meetings; to act as Moderator in church and business meetings; to administer the ordinances of the Gospel, or to see that it is done by the other ministers, and to anoint the sick when called to do so. The elder receives his official position by request of the church in which he resides, and by approval of the elders that have been called for this special purpose.

A late decision of Annual Meeting requires that all ministers before being installed, forwarded or ordained, are to be asked if they are addicted to the use of tobacco, and if so, to stop using it.

The elders present take the voice of each member, one by one, to determine whether they are all satisfied to have him ordained, and if no serious objections are found, the ordination is proceeded with in the following order, or after the following form:

Dear brother A. B., the church having called you to the ministry of the Word, and, on trial, found you faithful in your calling, now proposes to advance you to the full ministry by ordaining you an elder, or bishop, by the laying on of hands by the presbytery. In ordaining you an elder, the church gives you all the rights and authority belonging to the ministry, such as presiding in council-meetings in which official members are tried, at home or abroad, if you are called to do so, in District or Annual Meetings; to give the charge to deacons, or ministers, and install them into their respective offices. In short, the church now invests you with all the rights and authority belonging to the eldership, you being equal with all the elders; this phrase nevertheless, in the apostolic injunction, "Ye younger, submit yourselves to the elder," still applies to you; and should you manifest an arbitrary, self-willed and domineering spirit, the church will hold you subject to her councils, and suspend you, and take from you all the authority she now gives you, and again reduce you to the laity, or even expel you from membership, if necessary.

It will be your duty to faithfully preach the Word, and to care for the wants of all the membership, being yourself an example to the church in all holiness and purity of heart, walking in all the commandments and ordinances of the Lord blameless. It will be your duty in all the affairs of the church to counsel with your official brethren and with the church; taking the oversight not by constraint, but willingly; not for filthy lucre, but of a ready mind, and in no way to lord it over God's heritage. The church will not allow you to depart from the order of the general Brotherhood in faith and practice; but will hold you to the faith and practice of the Scriptures as defined by the Brethren in Annual Meeting assembled.

Now, dear brother A. B., do you willingly accept the position into which the church now proposes to put you? And do you, in good faith, without any mental reservation, accept and adopt all the order and practice of the general Brotherhood, in her plainness of dress and non-conformity to the world? And do you promise to unite your labors with all your faithful brethren, everywhere, to observe and enforce all the faith and practice of the general Brotherhood?

The laying on of hands by the elders is now attended to, followed by prayer; after which the church receives him by extending to him the right hand of fellowship and the salutation.

MINISTER IN THE SECOND DEGREE.

A minister is forwarded from the first to the second degree by the request of the church in which he resides, and by the assistance of adjoining elders called for this purpose. He is advanced or installed according to the following form, in which will also be found his added duties:

Dear brother [calling his name], the church having called you into the first degree of the ministry, and on trial has confidence in your fidelity and integrity, now proposes to advance you into the second degree, and thereby your labors will be increased and your duties will become more onerous, and will require a greater sacrifice on your part. The church now authorizes you to appoint meetings for preaching, according to the general order of the Brethren, to administer the ordinance of baptism, and, in the absence of an elder, to take the counsel of the church on the admission of an applicant for baptism, to serve the Communion in the absence of any elder, or at his or their request, if present; to solemnize the rite of marriage according to the laws of the State and the usages of the church; in brief, to perform all the duties of an ordained elder, except that you have no authority to install officers in the church, neither by giving a charge, as I am now doing, nor by laying on hands in ordaining a brother into the full degree of

the ministry. You have also no authority to preside in the council-meetings of the church in which official members of the church are to be dealt with. You have no authority to go into the acknowledged territory of any organized church to make appointments for preaching, unless called by the elder or council of said church. It is an assumption of authority for an ordained elder to do so. But let it be understood that while the church now invests you with these rights and privileges, she still holds you to the apostolic injunction: "Ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble" (1 Pet. 5: 5), and will hold you amenable to her councils; and if you manifest an arbitrary self-will and domineering spirit, the same authority which now gives you these privileges will, if need requires it, suspend you, and take from you all the authority she now gives you.

MINISTERS OF THE FIRST DEGREE.

Election and Installation.—According to the faith and usages of the church of the Brethren, its ministers are chosen from its membership at such times as individual churches determine that such help or ministers are needed. This is determined by taking the voice of the membership of the church when

such help is supposed to be needed. After it is decided that an election shall be held, a meeting for this purpose is appointed and the adjoining elders are called to assist in holding the election. On the assembling of the church for this purpose, the elders present state to the membership the qualifications that a brother should have to fill so important a position, and other necessary instruction, that the most suitable person may be selected. After this the elders, and those chosen to assist in the election, repair to a private room, and there each member goes, separately, before this board, and gives his or her vote for the brother that he or she, after prayerful consideration, believes to be the most suitable person to fill the position. After the votes are all taken, the membership is again called together, and the name of the one having received the largest number of votes is announced and declared elected. The brother thus elected is now called forward and interrogated as to his willingness to accept the position and to conform to the general usages of the church.

If he answers in the affirmative, he is then installed after the following form:

Dear brother, your duties, while in the first degree of the ministry, are not very onerous. The church authorizes you to exhort and to preach as an assistant to the elder and older ministers, as they may give you liberty to do. It is your duty, however, faithfully to attend the meetings of the church, and, when liberty is given, to exhort or preach, and do it humbly, and willingly, and faithfully, as the Lord will afford you grace to do. But should it happen that none of the older ministering brethren should come to the regular appointment, then it will be your duty, and you are hereby authorized, to conduct the meeting according to the usual order of the Brethren, to the best of your ability, and to announce the regular appointments; but you have no authority to make or announce any appointments on your own or private account. In case, however, you are called to preach on a funeral occasion, you are at liberty, and are hereby authorized, to go and conduct the services according to the usual order of the Brethren. And it is thought good that the elder and older ministering brethren should be liberal in giving you liberty to preach, and not always confine you to the closing services, or you may not soon learn to be a "workman of God, that needs not to be ashamed, rightly dividing the Word of Truth."

He is then received by the membership the same as in the second and third degree.

DEACONS.

Deacons are elected in the same way as are the ministers, and are installed after the following form:

1. Dear brother, it is your duty to visit and oversee the poor in the church. Also to assist and attend to the annual general visit, made from house to house prior to Communion occasions.

2. When things of importance are to be investigated, it is your duty, when requested, to accompany the minister, or you may be sent alone to investigate the matter and report to the minister.

3. It is your duty to visit the sick, the poor and distressed, and report their condition, that their wants may be attended to. In all their administrations a correct account should be kept and a report made to the church.

4. It is your duty to assist the minister, when called upon, by reading the Scriptures, leading in prayer, and in bearing testimony to what has been said by the minister. When no minister is present, it is your duty to take charge of the meeting by singing, prayer, reading the Scriptures, and also to exhort, if it can be done to the edification of the congregation.

5. It is your duty, at times of Communion, to see that the necessary preparations are made, that the tables are served, and that everything is attended to in proper time and order.

OTHER OFFICERS.

In addition to the above-named officers, every organized church should have Trustees—five or seven—a Treasurer, a Clerk, and a Sexton.

Trustees.—The duties of the trustees are, to have a general oversight of all church property, attend to its incorporation, and

see that the deeds are properly made and preserved.

The Treasurer shall receive all moneys and pay all orders drawn upon him by order of the church. He shall keep a true and fair book of accounts, and as often as called for, shall lay before the church a statement of moneys so received and paid.

The Clerk, or Secretary, shall keep a true record of the proceedings of the church in her meetings for business, fill out certificates for membership, sign orders on the treasury passed by the church, take charge of all records, and keep a register of the members of the church.

The Sexton shall have charge of the meeting-house, see that it is kept clean, have it comfortably heated and properly ventilated, and see to the general comfort of the congregation.

CHAPTER XII.

HOW TO CONDUCT CHURCH MEETINGS.

1. The Elder of the church shall be the Moderator in all meetings for the transaction of business. In his absence, or by his

consent, any other minister present may act in the position.

2. It shall be the duty of the Moderator to keep order, and state and explain propositions. He shall cause the meetings to be opened and closed with prayer, and shall call for the business of the meeting in the following order:

(1) The reading of the minutes of the previous meeting.

(2) Receive letters from members coming from other congregations.

(3) Give letters of dismissal to those requesting them.

(4) Hear reports of committees, and other unfinished business.

(5) New business.

(6) The Moderator shall entertain no second motion until the one under consideration has been disposed of, except motions to amend, postpone, adjourn, or put the main question.

(7) He shall not allow any one speaking to introduce any subject foreign to the one under discussion.

(8) He shall call to order any member who may use uncourteous or personal language that may injure the reputation or wound the feelings of any brother or sister.

(9) He may speak on any subject under discussion by inviting a brother to take the chair in his place.

(10) Every one who wishes to speak should rise and respectfully address the Moderator.

(11) Every proposition intended for the action of the church should be introduced by the motion of one member and seconded by another.

(12) All questions shall be decided by a majority vote of the members present.

CHAPTER XIII.

RULES FOR MEMBERS IN CASE OF OFFENSES.

Our rules are modeled after those given in the 18th chapter of Matthew, and are as follows:

1. When an offense is given to a member, in language or conduct, if the offense relates only to himself, the offended shall, without consulting any one, go to the offender with an honest purpose to be reconciled, if possible. If satisfaction is given, he shall forgive and no more be said about it.

2. If satisfaction be not given, it shall be the duty of the offended to select one or two to go with him, choosing such as he may deem best adapted to effect a reconciliation, with whom he shall again converse with the offending brother. If satisfaction then be given, the matter shall be forgiven and no further complaint be made.

3. If these efforts both fail to secure a reconciliation, it shall be the duty of the offended to lay the matter before the church, and submit to her action in the case.

4. If any member of the church shall be publicly guilty of any crime or gross impropriety, it shall be the duty of the member, knowing the transgression, to inform the elder, who shall see or write to the offender, and inform him that the matter will be laid before the church, that he may appear in his own defense.

5. When common report charges a crime against a member, it shall be the duty of the one hearing it to report it to the elder, who shall have the member visited or informed of the report, and if there is reason to believe that it is true, to have the most judicious steps taken to ascertain its correctness, and then lay the report and its evidence before the church for action in the case.

6. When circumstances are impracticable to have a member who is reported to have been guilty of crime visited, it shall be the duty of the elder, hearing of such crime, to take the most judicious measures to ascertain the truth in regard to the report, and lay the matter before the church.

7. If a member, having erred, shall voluntarily confess it to the church, and manifests satisfactory repentance, no further proceedings shall be taken against him except in cases of public scandal or gross immoralities.

8. Every member against whom any charge is preferred, shall have the privilege of speaking in his own defense.

9. Written testimony of individuals who are not members, and have good moral characters, may be admitted as confirmatory evidence in cases of discipline.

10. If members fail to give satisfaction to the church in relation to charges preferred against them, or persistently refuse to appear before the church when called to do so, they shall, by a majority vote, be expelled.

CHAPTER XIV.

SUNDAY-SCHOOLS.

How to Organize.—As Sunday-schools have been sanctioned by our Annual Conference and are believed to be promotive of good, when properly conducted, it is desirable that

where such schools are organized, it be done as nearly as possible in the same manner, that there may be a general uniformity throughout the Brotherhood. To accomplish this end, and for the accommodation of those who desire information, the following form is submitted:

Art. 1.—This organization shall be called the ——
—— Sunday-school.

Art. 2.—It shall consist of a Superintendent, Assistant Superintendent, Secretary, Librarian, Treasurer, and as many teachers and scholars as may be enrolled on its books.

Art. 3.—The officers shall be elected yearly, on the —— day of ——, and shall hold office one year, or till a re-election.

Art. 4.—It shall be opened at —— o'clock, promptly, and the sessions continue one hour and —— minutes.

Art. 5.—It shall be the duty of the superintendent to punctually open and close the sessions of the school, and preserve strict order; preside at the teachers' meetings, consult, encourage and aid the teachers, and direct the general affairs of the school.

Art. 6.—It shall be the duty of the assistant superintendent to aid the superintendent in his duties, and officiate in his absence.

Art. 7.—The duties of the secretary shall be to record the proceedings of the school, attend to correspondence, and all matters belonging to his office.

Art. 8.—It shall be the duty of the treasurer to take charge of all funds collected or received for the use

of the school, and to pay all orders granted by the school, as made out and signed by the secretary.

Art. 9.—The duties of the librarian shall be to have charge of the library, distribute books, charging the same to teachers and scholars, and prevent the abuse or loss of books.

Art. 10.—It shall be the duty of the teachers to prepare themselves thoroughly for their work; be regular and punctual in their attendance; maintain order in their respective classes; prevent unnecessary going out of doors during school; visit their scholars regularly, and especially when they have been sick or absent from school; attend the teachers' meetings and prayer-meetings; provide substitutes, or at least give the superintendent due notice, in case of unavoidable absence; and co-operate with the officers in all measures for the promotion of the good of the Sunday-school.

Art. 11.—This constitution may be amended or changed at the regular teachers' meeting, by a two-thirds vote, notice having been given at the two meetings previous.

The initiatory steps to be taken in organizing a Sabbath-school are:

1. Present the matter to the church and get its sanction. After this is done a meeting should be called for the purpose of organizing. This meeting can organize by electing a temporary moderator and clerk, which is generally done by some one making a nomination and taking the vote of the meeting. In this case, the one that makes

the nomination calls for the vote. The moderator then takes the chair, after which the secretary is elected, when the meeting is declared ready for business. The first business in order will be to determine whether or not the school shall be opened, and the time of opening.

2. Submit the constitution, which should be previously prepared, and can be changed or amended until it is satisfactory to the meeting, when it can be adopted by motion and vote.

3. The election of officers. These elections are best made by ballot, thus obtaining the expressed choice of the meeting, and those who are most interested in the success of the school. In the selection of officers, character, competency, and interest in the work should be of primary consideration.

4. The appointment of teachers. This should be done by the superintendent, in connection with the other official members of the school, and with great care, as the real success of the school depends largely on the kind of teaching done.

5. Determine on the books and papers needed to conduct the school successfully, and how the money that will be needed to pay for them shall be secured.

How Conducted.—These meetings should be opened and closed about the same as other religious meetings,—by singing, reading of Scripture, and prayer. These services should be conducted by the superintendent, or any one that he may name. It is best to read the chapter containing the lesson. After the opening, the teachers take charge of their classes, and continue the lesson such length of time as may be decided upon by the school. After the lesson is done, the school again assembles, and a short talk may be given to the children by the superintendent or any one whom he may appoint. This should be a review of the lesson and made so simple that all can understand and be interested in what is said. The school is then closed by singing and prayer.

CHAPTER XV.

THE PRAYER-MEETING.

The prayer-meeting is a social, religious gathering together of God's people for prayer and a mutual edifying and encouraging each other from the Scriptures of Divine Truth. The promise is, "Wheresoever two

or three gather in my name, there am I in the midst of them." And the Scriptural injunction is, "Neglect not the assembling of yourselves together." These meetings are generally held once a week, and in the evening, either in the church or in private houses.

No organization is necessary except the appointing of a foreman, whose duty it is to have a general oversight of the meetings, appoint some one to lead, and make selections or announce subjects for the meetings. A change in the appointment of a leader is made each week, so as to give all an opportunity of exercising in religious work.

The meetings are opened in the usual way, by singing, prayer, and reading the chapter of Scripture containing the lesson for the evening.

To make the meetings as interesting and instructive as possible, the lesson should be announced one week ahead.

The one who leads is expected to give a short talk on the lesson that has been selected, after which liberty is given to the brethren and sisters to make such remarks on the subject as the prayerful study of it may have suggested. The remarks should be

short, ranging from five to ten minutes. It may, at times, be profitable to divide the subject selected into parts, and assign them to different ones, that they may make special preparation, and in this way make the remarks more edifying. But, as a rule, it is better for all to study the whole lesson and then speak voluntarily as the Spirit prompts. The remarks may be profitably interspersed with singing, and continued until time for closing. The leader then announces a hymn, and after it is sung he calls on several to close in prayer.

CHAPTER XVI.

THE MARRIAGE RELATION.

The marriage relation is of Divine appointment, being instituted by God and recognized by Christ and his apostles. The power and wisdom of our Heavenly Father was not more strikingly displayed in the framing of the material universe, than in his plan of placing the inhabitants of the earth in families. The constitution of the sexes, and their mutual dependence upon each other, were, as our Savior clearly showed, designed and appointed from the beginning. Hence the sacredness of the marriage rela-

tion. Established in Eden, it has been perpetuated in successive dispensations, by which God has sought to promote the welfare of the human race. In all history, examples, both positive and negative, have been accumulating to prove that the highest interests of humanity center in the family. It is an institution of most sacred importance, and therefore should be entered into understandingly, having in view all the sacred obligations belonging to it. The minister of the Gospel, in performing the ceremony, should try to impress upon the minds of those entering the marriage relation, the sacredness of the institution and the grave responsibilities that they assume as they enter the new relation.

As a guide, and for the convenience of our ministers, the following forms of the marriage ceremony are submitted:

Form No. 1.

When the parties present themselves before the minister, he may say:

Marriage is an institution of Divine appointment, sanctioned by Christ and his apostles, and designed to increase human happiness and support social order.

In the Bible, which should be your constant companion, you will find all needed instructions as to your duties toward each other.

As you have now presented yourselves before me for the purpose of being united in holy matrimony, in token of your decided choice for each other, as partners for life, you, — — — and — — —, will please join right hands.

(Joining of hands.)

Do you solemnly promise, before Almighty God and these witnesses, to receive each other as husband and wife, agreeing to perform the duties growing out of this relation, pledging yourselves to love each other, and to make every reasonable exertion to promote each other's happiness, until the union into which you are now entering is dissolved by death?

(Both answer in the affirmative.)

In view of the promises you have now made, I do, by virtue of the authority vested in me as a minister of the Gospel, pronounce you husband and wife. And what God hath joined together, let no man put asunder.

The ceremony is concluded by offering a short prayer.

Form No. 2.

After meeting the parties on the floor for the purpose of marriage, the minister says, addressing the man:

"Do you take this woman to be your lawful wedded wife, performing towards her all the moral and Christian functions of the marriage state, forsaking all others and cleaving to her alone until separated by death?"

Answer by the man, "I do."

Addressing the woman:

"Do you take this man to be your lawful wedded husband, performing towards him all the functions of the marriage state, forsaking all others and cleaving to him alone until parted by death?"

Answer by the woman, "I do."

The parties now join hands and the minister will say:

Upon the promises which you have made before God and these witnesses, I do now, by the authority vested in me as a minister of the Gospel, pronounce you husband and wife, and what God hath joined together let no man put asunder.

The minister now lays his right hand on the joined hands of the parties married, and pronounces the following benediction:

"May the God and Father of our Lord Jesus Christ richly bless you with all spiritual and temporal blessings, and enable you, through his grace, to perform the solemn vows which you have now made, so that when you have answered the design of your being here on earth, you may be gathered home to praise him eternally in heaven, through Jesus Christ our Lord. Amen."

CHAPTER XVII.

BURIAL SERVICE.

Outside of the regular funeral or preaching services, we know of no accepted form for the burial of our dead. Therefore the services held at the grave differ in different

localities, in accordance with the forms learned by those who officiate. Hence, we have no form, that has received the general sanction of the church, to give, but for the accommodation of those who wish something as a guide on these solemn occasions, we offer the following as suggestions:

Our funeral services are conducted about the same as the general public preaching services, except that the subject used should be somewhat in harmony with the occasion, and part of the discourse should be directed to the family of the deceased and the immediate friends.

Services at the Grave.—After the body has been placed in the grave, and before filling, an appropriate Scripture may be read. We suggest the following:

“There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is

the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 1 Cor. 15: 41-58.

When convenient and practicable, a suitable hymn may be sung while the grave is being filled.

After the grave has been filled, or at the time of the dismissal from the grave, the minister will say:

“Forasmuch as it has pleased Almighty God in his wise providence to remove from us the soul of the departed, we therefore commit — body to the ground, earth to earth, and dust to dust, looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ, at whose second coming in glorious majesty to judge

the world, the earth and the sea shall give up their dead, and the corruptible bodies of those who sleep in them shall be changed and made like unto his own glorious body, according to the mighty working whereby he is able to subdue all things to himself."

Following this, a short prayer may be offered, and then dismiss the congregation.

CHAPTER XVIII.

FAMILY WORSHIP.

The home or family life is the only true life. So God intended it should be, and therefore has adapted his creatures to this end.

The true family consists of husband, wife, and children. And that the family may be a home, union and peace must dwell there. To have this, religion must be the prevailing spirit of the family. Anything and everything that tends to keep alive and promote this, should be used and encouraged, and there is nothing that has a more happy tendency in this direction than regular and stated family worship. Therefore family worship ought to be established in every Christian home. There are three different kinds of prayer that should be observed in the home.

Family Prayer.

A time set apart for the assembling of the whole family together for a season of religious devotion. In this service no member of the household should be overlooked or excused. The children, the visitors, and the helps,—all should be invited, and expected to be present.

The husband, as the head of the family, if a Christian, should have the oversight of the services, but should always encourage every member of the household, at times, to take some part in the services.

The form of worship differs some in different families. Some open it by singing a suitable hymn, followed by reading a chapter, or part of a chapter, from the Bible, and prayer. Others omit the singing, and have only Scripture reading and prayer. In this prayer, one, two or more may engage, the last one closing with the Lord's Prayer.

True prayer is the desire of the heart made known unto the Lord, and therefore may be very simple in form. Yet how to pray was a question among the disciples, and they asked the Savior to teach them. The form he gave them is the most comprehensive of all forms, and, if carefully studied, in it will be found an excellent guide.

1. An acknowledgment of God as "Our Father," our Protector, and our Preserver.

2. Thanksgiving and praise for his protecting care over us, and for his mercies shown to us,—for the hope of salvation through Christ our Mediator,—for the influence of the Holy Spirit, that we may be led in the right way,—for the Gospel privileges enjoyed, etc.

3. Ask for what we feel that we need. "Give us this day our daily bread," physical and spiritual. Ask for his watchful care over us and his blessings upon our business and labors.

4. Pray for our neighbors and friends, the poor and needy, sick and afflicted, the ungodly and the sinner, for kings and rulers, and for the peace and prosperity of our land and nation.

5. Pray for the peace and prosperity of the church; for its ministers and laborers; for its missionaries, and every work designed for the extension of Christ's kingdom on earth; and conclude with the Lord's Prayer.

A Morning Prayer.

O Lord, thou who hast been good and merciful in all thy dealings with the children of men, we come humbly before thee, that we may render to thee our thanks for thy mercies shown to us. We thank thee

for thy watchful care over us during the night. We thank thee for rest and sleep, for health and strength of body and mind, and for many and innumerable blessings that thou art ever bestowing upon us. We thank thee for home, for friends, for the religious liberty we enjoy, and above all, we thank thee for the gift of thy dear Son, our Savior, and the easy terms upon which salvation is offered to all. And we pray thee to accept this, our tribute of praise, for all thy mercies shown.

And now, we pray thee to take us into thy tender care for this day. Let thy blessing be upon us, and grant that all we do may be done in a way that will please thee, and in some way redound to our own good and to thy glory. Bless us in our business, in our labors, and in all things in which we are concerned; give to us those things which thou knowest will be best for us, and we pray thee to give us wisdom to use the gifts bestowed upon us to the glory of thy name and for the promotion of thy cause.

With us, we pray thee to remember our friends, our neighbors, the poor and needy, the sick and afflicted, the ungodly and the sinner. We also pray thee in mercy to remember the rulers of our land and nation. Bless them with wisdom and grace, that, under their administration, the peace and prosperity of our land and nation may be continued.

We pray thee to let thy special blessing rest upon thy church and people. Bless thy ministry and all that labor for thee. Bless the membership. Fill each one with thy truth and Spirit, that all may be profitable laborers in thy vineyard, and valiant soldiers of the cross. We pray thy blessing upon the mission work of the church, and those who are laboring for it and in it, that thy truth may be preached to all thy creatures, that souls may be saved from the

power of sin, the kingdom of thy dear Son enlarged, and thy name glorified.

Let us, we pray thee, abound in thy love more and more, and, day by day, feel that thou art with us. Keep us ever near thy side, and when life's work with us is ended, own us as thine, we ask for Jesus' sake.

"Our Father, who art in heaven," etc.

Private Prayer.

To every child of God there ought to be a time and place for private prayer, a personal communication with the Lord. When families have their family worship in the morning, the evening, before retiring, is a suitable time for private prayer. For these prayers we need no form. They become to us a precious and private communication between ourself and our Heavenly Father. We go to him as a child goes to its parent. We open out our hearts to him and tell him what we want and need as no other can. It is a closer approach to God than can be made in any other way. In public and in family worship we may go to prayer, and pass through the form, while our hearts and thoughts may be wholly given to something else. But not so in private prayer. To be alone with God is too solemn to admit of any other feeling than that of deep reverence and true worship. Christian parents should urge upon their children and give

them every possible encouragement to have their time and place for secret or private prayer. It becomes to them a means of grace that has much to do in moulding their Christian character.

Children, early in life, should be taught to pray, even though they do not, at first, fully comprehend the nature of God and of going to him in prayer. In this way a religious habit is formed that, if properly guided, will grow into a spiritual understanding that will prove a safeguard to them in their after-life and be a means of bringing them into a relation with God that could be done in no other way.

For the benefit of mothers who may wish to teach their children some simple forms of prayer, we give the following selections:

Morning.

As now I waken from my sleep,
I thank the Lord who did me keep
Through all last night; and to him pray
That he will bless me all this day.

Evening.

As now I lay me down to sleep,
I pray the Lord my soul to keep;
And if I die before I wake,
I pray the Lord my soul to take;
And this I ask for Jesus' sake.

Morning.

I thank thee, O God, my Maker, that thou hast kept me alive and well while I slept. Be near to me and bless me all this day. Help me to honor my father and my mother, [to be kind to my brothers and sisters,] and to do to all persons as I would be done unto. May I love thee with all my heart, and though a little child, may I come to the Lord Jesus Christ as my Savior, and be prepared to live and reign with him forever. Amen.

Evening.

O Lord God, thou seest me by night as well as by day. I pray thee for Christ's sake to forgive whatever I have done wrong to-day, and keep me safe all night while I am asleep. Bless all my dear friends, [here the child may mention father, mother, and other relatives], do them good at all times, and may we all be happy and useful while we live, and dwell in heaven together after death. Hear me, O Lord, for the sake of Jesus Christ thy Son. Amen.

Table Prayer.

By table prayers are meant those that are offered at our tables prior to the partaking of our daily food, and they should be observed in every Christian family.

The object of these prayers is to acknowledge God as the Giver of "our daily bread," and to express our gratefulness to him for it,—to ask his blessing upon it, that it may nourish and strengthen our bodies and thus enable us to perform the moral and spiritual duties that devolve upon us as his children; that the food we eat may be sanctified to our use and that we may be sanctified to his service.

The following form may be of service to such as have not yet observed this important religious service in their homes:

A Table Prayer.

Our Heavenly Father, thou who art the one from whom every good and perfect gift cometh; we desire to thank thee for the privilege which we now enjoy of coming to this table, so richly spread with these mercies from thy liberal hand. We pray thee to bless them to the use of these our physical bodies. And we pray thee also to feed our souls with the Bread of Life, that we may grow in grace and truth, and thus be enabled to devote our lives to thy service. Guide us, by thy Spirit, ever in the way of right; pardon our many sins, and at last save us all in heaven, we ask for Christ's sake. Amen.

CHAPTER XIX.

PARLIAMENTARY RULINGS.

Order is correctly said to be heaven's first law, as, without it, there could be nothing but confusion. In all deliberative bodies, to avoid confusion and economize time, there must be some rules of order. These may be simple in form, yet should be sufficiently comprehensive to meet the wants of all deliberative bodies. Let everything be done decently and in order, applies to religious meetings of all kinds, as well as to

other things, and any one who has sufficient executive ability to preside over deliberative bodies, can, by a little study, gain a sufficient knowledge of the common rules of order to conduct a meeting in an orderly manner.

The following Rules of Order have been compiled largely from "Cushing's Manual," and we believe them to be sufficiently comprehensive to meet the wants of all ordinary deliberative bodies.

RULES OF ORDER.

Officers and Members.

1. The Moderator having taken the chair and called the meeting to order, the other officers shall, at his direction, take their respective seats.
2. The Moderator shall restrain the members within parliamentary usage.
3. The Moderator shall have the preference to speak on points of order, but should always give an opportunity to any other member to express his opinions.
4. Any person addressing the meeting or Chair shall rise.
5. A member is not entitled to the floor until he has addressed the Chair, and has been recognized by the Chair.
6. If two or more members rise and address themselves to the Chair at the same time, or nearly so, he should give the floor to the member whose voice he first heard.

7. The person by whom a motion is made should be entitled to the first speech.

8. If a member be misrepresented by a speaker, he should be entitled to the floor to defend himself.

9. A member shall not be interrupted while speaking, except to call him to order, to ask leave to explain, or to state a matter of privilege.

10. A member, digressing from the matter of the question, or using improper language against the meeting or any member, shall be called to order.

11. A member called to order shall take his seat until the point is decided (unless he is permitted to explain), after which he may continue his remarks if the meeting does not object.

Appeals.

12. If the decision of the Chair is not satisfactory, an appeal may be made immediately after the decision has been rendered by the Moderator.

13. An appeal must be made in writing, signed by three members.

14. The question is then stated by the Moderator: "Shall the decision of the Chair stand as the decision of the meeting?" After having been open for debate, it is decided as any other question.

15. The Moderator is allowed to take part in the debate, either from the Chair, or by appointing a Chairman *pro tempore* while he occupies the floor.

16. A motion to lay an appeal on the table is always in order.

Motions and Resolutions.

17. When a motion, made and seconded, has been stated by the Moderator, or caused by him to be read, it is in the possession of the meeting.

18. Before a motion is in the possession of the meeting, it is not in order for any other motion to be made, or for any member to speak on it.

19. After a motion is in the possession of the meeting, it cannot be withdrawn by the mover, if objections are made to the withdrawal, unless he obtains leave to do so, by a motion made and seconded as in other cases.

20. Before a motion has been stated or read, it is competent for the mover to withdraw or modify it without any motion for the purpose.

21. When a motion is regularly before the meeting, no other motion can be received unless it is privileged.

22. No motion can be made without rising and addressing the Chair, and being called to by the Moderator.

23. When a question has been decided, a motion to reconsider it cannot be made before some other motion or business has intervened.

24. Motions to suppress a useless or inexpedient proposition, are the previous question and indefinite postponement.

Motions to defer the consideration of a question are postponement to some future time and to lie on the table.

Question of Order.

25. A question of order may be raised by any member, and is decided without discussion by the Moderator, as follows: "The point is well taken," or, "The point is not well taken," as the case may be. If his decision is not satisfactory, however, any member may appeal from it and have the question decided by the meeting, subject to the rules for appeal.

Debate.

26. No member shall interrupt another while speaking, except in accordance with Rule No. 9.

27. No person, in speaking, shall be allowed to mention a member then present by his name; but shall describe him as the member who spoke last, or last but one, or on the other side of the question, or by some other equivalent expression.

28. No person shall digress from the matter of the question under debate, to fall upon the person of another, and to speak reviling, nipping, or unmannerly words of, or to, him.

29. All motions, resolutions, etc., are debatable, except: (1) A motion to adjourn; (2) a motion to lie on the table; (3) a motion for the previous question; (4) a motion to read a paper, pending a question.

Order and Succession of Question.

30. When a question is regularly before the meeting, no other question can be put except: (1) Privileged Questions: Motion to adjourn, question of privilege, motion for orders of the day; (2) Incidental Questions: Question of order, motion for the reading of papers, withdrawal of a motion, suspension of a rule, amendment of an amendment; (3) Subsidiary Questions: Motion to lie on the table, postpone to a day certain, commitment, amendment, postpone indefinitely.

These motions are arranged in their order of precedence among themselves.

31. A motion to adjourn, unqualified, takes precedence of all others, and is always in order, except: (1) When a member is speaking; (2) when the meeting is voting; (3) when no business has been transacted since a motion to adjourn has been decided in the negative.

32. When no other business is before the meeting, a motion to adjourn may be amended. When it supersedes the pending question, it must simply be to "adjourn," without any particular day added, and cannot be amended.

33. A motion to adjourn, except to a day certain, is not debatable.

34. A motion to lie on the table decided affirmatively, removes the matter before the meeting, until by a motion and vote it be again taken up.

35. A motion to lie on the table cannot be amended, nor can it be debated.

36. When a member moves the previous question, and this is seconded, the Chair must immediately put the question: "Shall the main question be now put?" A negative decision suppresses the main question for the day. If decided in the affirmative, the main question is to be put immediately.

37. A motion for the previous question cannot be amended or debated.

38. A motion to postpone to a day certain may be amended by substituting one day for another.

39. A subject should be deferred to a committee when more careful consideration is required than can be given in the meeting. A subject may also be re-committed.

40. A motion to commit or recommit may be amended by substituting one committee for another, by altering the numbers, or by instructions.

41. In form, an amendment may be made by: (1) Inserting or adding certain words; (2) striking out certain words; (3) striking out certain words, and inserting or adding others.

42. An amendment may be amended, but an amendment to an amendment cannot be amended.

43. An amendment to an amendment must be decided first.

44. A vote either adopting or rejecting an amendment cannot afterward be altered, except to reconsider.

45. A motion to postpone indefinitely may be amended by making it to a day certain. A matter indefinitely postponed cannot be renewed.

Taking the Question.

46. The Moderator having stated the question, he puts it in the affirmative, thus: "As many as are of opinion that [repeating the question] say Aye;" and then in the negative, thus: "As many as are of a different opinion, say No."

47. If the Moderator is unable to decide the question by his ear, or if any member desires it, he shall direct the meeting to divide by rising, that the vote may be counted.

48. If the members are equally divided, it then becomes the duty of the Moderator to give the casting vote; in doing which he may give his reasons.

Yeas and Nays.

49. Any vote may be decided by yeas and nays when ordered by seven members. Every member present is required to vote.

50. In order to take a question by yeas and nays, both sides are stated at once, as follows: "As many as are of opinion that [stating the question] will, when their names are called, answer Yes; and as many as are of a different opinion will, when their names are called, answer No."

51. After the question has been thus put, the Secretary shall call the roll, and each member, as his name is called, shall rise and answer Yes or No.

52. When the vote has been taken, the Secretary shall read over the list of names, first on the affirmative, then on the negative, to afford an opportunity for correcting any mistakes that may have been made in recording the votes, after which he shall count the votes and report the number to the Moderator, who will then declare the result to the meeting.

53. During the progress of the vote, no motion is in order, nor can the debate be renewed.

Reconsideration.

54. Any motion may be reconsidered, provided the motion for reconsideration be made and seconded by members who voted with the majority.

55. If the motion for reconsideration prevail, the subject is then open for debate on the original motion, in the same manner as if that motion had never been passed.

Committee.

56. A Committee may be appointed to consider any particular subject, to obtain information, or to perform certain duties.

57. A Committee may be instructed by the meeting at the time of appointment, or while in the performance of its duties, if necessary.

58. The number on a special Committee shall be determined by the Moderator, or by the members of the meeting.

59. The member first named by the Moderator shall act as Chairman, or the Committee shall elect its own Chairman, unless he be designated by the mover of the motion to appoint.

60. A Committee once discharged may be revived. A Committee appointed for one purpose, may perform other duties of the same or different character.

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